Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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CONTENTS.

EVANGELISM IN NIIGATA.
CHAS. BURNELL OLDS.
INCIDENTS ALONG THE BY-PATH.
ESTELLA LAVERNE COE.
THE LATEST ABOUT TOBITA.
GEO. ALLCHIN.
TŌKYŌ NEWS LETTER.
BELLE WILSON PETTEE
THE RURIDŌ MONUMENT, MT. HIEI.
ARTHUR WILLIS STANFORD.
GLORY KINDERGARTEN CONNECTED WITH A QUARTETTE OF EVENTS.
ANNIE L. HOWE.
FIELD NOTES.
GENERAL NOTES.
PERSONALIA.

Evangelism in Niigata.

It has been a fall replete with evangelistic campaigns in Niigata. Each of the three churches has had its own special series of meetings, and all have united in one general union campaign. Mr. Motoda led the Episcopalians, Messrs. Uemura and Ibuka, the Presbyterians, and Messrs. Kimura, Abe, and Aoki, the *Kumi-ai* people; while in the union campaign that followed, Mr. Kanamori was the general, and all the Christians were his efficient aides. It is sufficient to record only the results of our own work.

The Kimura meetings were held in Nagaoka, Kamo, Gosen, Niigata, Niitsu, Shibata, and Nakajo, extending over a period of about three weeks, in all, and resulting in 259 professed conversions for the province, 74 of whom were in Niigata.

Ten days after this work had closed, Mr. Kanamori came, laden with the rich spoils he had gained in the Hokkaido, and all along the way. He was with us in Niigata, three nights. The first night was given up to marshalling his forces, and all the Christians available were enlisted. The next two nights were given over to a campaign, having as its sole object the presentation of the claims of the gospel, and directed exclusively to non-Christians, with the result that 210 cards were handed in, as declarations of the purpose of so many people to become out and out Christians, and half of this number indicated their preference for our church.

Prof. Rowland has described, in the *Evangelist* and MISSION NEWS, Mr. Kanamori's method of work. So far as our observations go, however, though we are not blind to certain defects that have provoked criticism, we cannot but regard it as a work of genuine grace and power. He confines himself to one meeting a day, and uses the same address over and over, every day, and everywhere he goes. Yet, inasmuch as he prepares for that address anew, every day, with fasting and much prayer, when he comes to the platform and lets loose the energy of his entire being in an impassioned, yet reasoned address, that lasts for an hour and a half, or two hours, it comes home to his hearers with peculiar power.

His presentation of the gospel is simple, within the comprehension of a child, and yet, in the main, satisfying to those who have delved most deeply in the wisdom of the world, and the attention is held from beginning to end. He aims, and with a fair measure of success, to present a view of the whole range of Christian truth. Then, on the basis of this presentation, he makes an appeal, clear and direct, to every person in his audience, urging upon him that he take the Christian's faith as his own, as the reasonable thing to do. The effect is just such as one would be led to expect: the registration of a new purpose, born that hour, and brought to expression, in a clear and decisive way. At the first meeting the audience-room was limited in its capacity, accommodating but about 400, but out of that number, although there were many Christians present, 135 names were signed as new *kesshinsha*, deciders.

And the best part of his method is that the result is made to depend largely upon the activities of the Christians. Every Christian is expected to bring with him to the door of the church each evening one, or more of his non-Christian friends, and then withdraw, his room being in this case better than his company. An entirely new audience is desired every time so that when a person has once made the decision he is asked not to come again, but to send someone else in his place. And then, after the meetings are over, every *kesshinsha* is attached to some Christian, a friend or acquaintance, where that is possible, and these Christians are expected to care for these babes in Christ, as a nurse cares for the babe that is entrusted to her, until they are fully launched in the Christian life.

So far, the result of the work seems good. I have not yet heard of anyone who was sorry he took the step, nor have I learned of anyone who did not welcome the advances of those who were trying to help him. A few illustrations will serve to show the nature of the impression that has been made by those campaigns this fall, especially among men of influence.

First, the case of *Sanjo Zenko*, a famous local usurer, who is a sort of second edition of the famous *Onigon* of Osaka fame. He had formerly appeared in court almost every day bent on exacting his pound of flesh from some one of his many victims. His reputation had become so unsavory that he had been dubbed *Akko* (Bad Light) instead of *Zenko* (Good Light), but now, since his conversion, they say, he has not once been seen at the court-house, and he has apparently stedfastly set his face toward baptism for himself and for his family.

Another convert was the head of a great transportation company, genuinely converted apparently, and yet, shame that it must be said, while he was yet *in medias res*, he was so grievously offended by the over-zealous proselytism of a sister church that tried to drag him to herself on the ground of prior claim, that I fear he may be lost to the Kingdom entirely.

The head of a large Sewing and Industrial School for women in the city has experienced a new baptism of the Spirit. More than twenty years ago he was baptized by Mr. Kanamori, but, like the latter, he had fallen into devious ways and all these years he has been wandering ever farther away. Last summer, however, from the time of his transference to Niigata, a change began to come over him; he gradually resumed his old church-going habits, his old interest revived, and the evangelistic campaigns of this fall were all that was needed to kindle the old fire and send him forth as an apostle of salvation within the sphere of his influence. He arranged for several public meetings in his school,—a dangerously bold thing to do in Niigata,—he urged and won several of his teachers, he won his daughter, and then he won his wife, and many others also have been greatly influenced by him.

The chief of the Weather Bureau, had as interesting a resurrection of faith. Awakened out of a long sleep by the

events of the early fall, by the time the Kanamori meetings opened he had developed into a man of prayer and spiritual power. The great desire of his heart, at this time, was that he might win men, and, especially, the men in his own office, for Christ. His own wife was the first fruit of his work of faith and prayer. She heard him as he prayed far into the night and, deeply stirred by his intercession for others, it was not long before she offered herself as a candidate for baptism. He had set as the goal of his endeavor, the conversion of at least one of his subordinate officials. When the Kanamori meetings began, the first night he took three of his men with him, and all three signed the decision cards, the next night he took three more, and though only one of them made the decision then, it was not long before he had a regular meeting established for the men in his office, and seven or eight of them attended it.

Our own immediate neighborhood has been stirred, too. About a year ago, wishing to establish a closer relationship with our nearest neighbors, we ventured to invite them in, for a good time in our home, of an evening. There were a number of judges' families among our neighbors, and it was with some trepidation that we invited them, but nevertheless they came, and their wives with them, and they were the most interested ones of all. The upshot of the matter was that we soon had organized a thriving little neighborhood club, with definite rules and stated meetings for the cultivation of our social relations and for mutual enjoyment At the time of the Kimura meetings several of these people seemed quite impressed, but the Kanamori campaign resulted in two of the judges and their wives coming out boldly as *kesshinsha*, and the wives of four or five others, also, so that of our original recreation club, consisting of non Christians only, the majority had become definitely committed to the Christian way; and so we had the joy, also, a little while later, of calling together for a Christian meeting, almost the same ones whom we had invited only for frolic, and having a large number of them turn out, and manifest considerable interest.

But I must cut a long tale short. Some of the new converts have already received baptism. Many more are on the way. During the past year, all told, there have been registered in our church, about 300 *kesshinsha*. Of course we do not expect to gather in all of this number. I wish we might, but we are compelled, by experience in the past, to count upon a large leakage. Even these latest converts, who seem of somewhat more hopeful character than most of such "signers," are yet, to all intents and purposes, still far from the Kingdom, and it is no easy matter now to get them out to a Sunday service even. Some harm, will certainly result, from this method, but I am quite sure that the resultant gain will be much greater than the loss.

A few words more as to the gains of the last two years, since Pastor Osada came to the church. At the beginning of this period there were counted, as resident members, about 40 names, but at least half of them almost never darkened the church doors. Since that time there have been added 97 members, so that now there is a total membership of 196, 109 of them resident The financial strength has risen accordingly. Last year there was a budget of 730 *yen*, but an income from all sources of over 1,200 *yen*. It looks as though the long, lean years of barrenness were over, and that we were fairly establisht in an era of solid prosperity.

C. Burnell Olds.

Incidents Along the By-Path.

"Anything doing? Remember, I count on you." When ye editor fires a postal like that at you, and most takes your breath away "just 'fore Christmas," when you have none too much breath anyhow, owing to the mad scramble to attend to no-one-has time-to-count-how-

many Christmases at once, why, you just sit down, and do what he says 'cause just 'fore Christmas you're as good as you can be.

Anything doing! Well, I guess yes. There's never any lack of something doing, even if this is the backwoods, in the country. The only thing is that sometimes we feel there is so much doing, that nothing gets done. From early Monday morning, when dozens of little boys, old men, and old women come croaking their wares at your kitchen door, sometimes walking straight though dinning room, parlor, and study, if they find no one to answer them, through six days of vain attempts to study for language examinations, which still hang over your head, while the door bell persists in announcing callers, and into a Sabbath morning, when you crawl out of a warm cot, with much reluctance, and stumble down through the dark streets of a sleeping city, to sit for two hours, and watch the cold grey dawn thru the windows of a car that seems filled with all the breezes of Labrador, and land, at last, in a little country city, where you hold down the lid while others, more voluble in this delightful tongue, stir up the inner mass of Sunday-school youngsters, who will play base ball in the church, and shout "A-a-men!" at the close of the prayer, with evident intention of seeing which can be heard first and last, of a little handful of the faithful, who gather around the box of coals, to warm their hands, while they listen to the sermon—through all this weekly round one can not feel any time, as if there were a lack of things doing. Even when you make your final bow to the last Bible class of Sunday evening, and run for your train, settling down comfortably in a corner, thinking at last you will have a few minutes of peace and quiet, even there you are a marked person, and the traveling populace does not intend to lose this good opportunity to satisfy their curiosity as to your age, your destination, your starting point, your nationality, your years of residence, yes, even your sex, for how could they guess that a woman should have the audacity to sail forth so confidently upon public seas, when their knowledge of that sex is of one who presides over the pots and pans at the rear of the house, and keeps discreetly silent. And where is my husband? A prefectural officer was much concerned with the residence papers of Waterhouse and Coe, and sent a man to enquire whether Waterhouse was the first or last name. When he was assured they were two different names, and we stood before him to guarantee the statement, he asked if we were married. It took some time to convince him we were not, and he went home to ponder it over night, and then came back the next morning early, to see if we had fully understood his questions.

But there is something very attractive about the simple-heartedness of a country folk, and though you would like very much, sometimes, to try to hustle them, after all, it seems easier to get next to the hearts of a slow-plodding people, not distraught by the whirl and excitement of a metropolis.

And even in the interruptions and traveling acquaintances, there are many chances to open doors long closed, and leave an entering wedge that proves an open sesame later. Such was the case one Sunday evening, when a train boy of only eighteen, or so, who had been drinking a little and feeling happy, thought he would have some fun with the foreigner. Instead of starting with me direct, he approached the Japanese girl, who had gone with me that day. She did not know quite what to make of the *saké* laden voice that suddenly came up to her ear, and whispered some non-comprehensible words, so she jumped to the other side of the car and left a very surprised and soon angry young man gazing after her. I jumped into the breach to protect my young friend, and find out what all the excitement was about. I soon had an entire avalanche of hurt pride, tears of anger, and of surprised shame. Hadn't he just asked

a civil question? Hadn't he only said, "May I speak to you a moment?" Was there anything impolite in that? He just wanted to ask something; and to be treated that way! He had been drinking, of course, but he was not drunk. He was not that kind of a man. For the first time in his life he had bowed his head to a woman, and asked of her a simple thing, could he speak a moment. And she had rejected and despised his humble request. For the first time in his life he had been insulted, and that by a woman. "But what did you want to say?" I asked. "I'll listen to you. Go ahead, and say it. But I do not blame the girl, who is much younger than I, and with much less experience, for not liking your *saké* soaked breath right in her face. I have a hard time to endure it myself. Suppose you sit down a little farther away, while you talk. I can hear you just as well, and enjoy it better. Now, tell me what you want to say. Quit sputtering about your civil question to the girl, and tell what it's all about."

With this dash of cold water, replenished from time to time, he managed to tell me he had been drinking, had noticed a foreigner on the train, and though he did not know anything about God, or religion, he knew I was probably a Christian, and he would scrape up a conversation, and get a little English, perhaps find some spiritual comfort for the graving ache, of which he himself was not fully aware until now. He did not know whether I could speak Japanese, so he had intended to make his approach through my friend. His father and mother had died, when he was still a youngster, and he was left to knock around the world, and do the best he could. He was now staying at Tottori with an aunt. But his soul was still sore, over the slap in the face he had received from this Japanese maiden, and he wished to see her never more. I pulled him back from his distraction over the Japanese maiden, and told him to write his address for me. Then I told the girl if she would do the praying, I'd do the talking, and we'd see what we could do for the fellow, and I opened my mouth and proceeded with my lecture. He had to listen, and gradually his ire cooled down a few degrees. I asked him if he would come and see me the following night, when he had finished work. Yes, he would, but couldn't he come to night. That proposition I gently, but decidedly squelched, and said, "Now remember, I have no way of knowing whether you are a gentleman, or not, for you are an entire stranger to me, and the circumstances under which we have first met are not so very much in your favor, but I'm going to trust you to show me you are a man, by appearing to-morrow evening at my home. Will you keep your promise?" "Yes." "And, in the meantime, you'll not touch a drop of *saké*, or spend your time between trains at the teahouses?" "No, I'll not go near either." "All right, now I am trusting you completely, and expect to see you to-morrow evening." The train pulled into the station, he made a dignified bow to the girl, and begged her pardon, and we separated.

I had absolutely no faith that when the boy awoke to a new morning of painful revelation, he would have courage to face the shame, and walk into my yard to meet me again, but I suddenly thought of the "grain of mustard-seed" sort of faith, and what it could accomplish, and concluded I could, at least, summon up that much. I did leave the gate unlocked, and while I waited there were others, too, who kept watch with the Master. At ten-thirty I shut the gate, and went to bed. The next morning I wrote a brief note, and sent it to the address given. The letter did not come back, so I knew there must be such an address. While I contemplated the next mode of procedure, he came walking up the path in broad day light, and rang the bell. "I have come," he said, "wearing my shame, for I could not help but think that anyone who cared enough about me to urge me not

to drink, must have a true friend's heart. I could not come the other night, because my train was late, and I knew it would be very troublesome to you to have a caller at such a late hour."

He has called several times since, and shown a simple sincerity that is surprising. He has decided to give up tobacco now, too, and says some of his friends have come over to his side, and are trying with him to get away from such habits. But they are fighting a single-handed fight, so separated from their base of supply, that I expect, most any time, to hear of a surrender to the enemy, unless that connection can be made.

This is only one little incident on the by-path of country life, but when the by-path is so exciting, one can judge for himself of the thrills of the main road.

(Miss) E. L. Coe.

What is the Latest about Tobita?

It is that this unsavory place does not exist; there is no such place. So the lawyers say. It is too early, however, to say that all the attacks and onslaughts which the friends of purity and clean living have made during the past few months, have been nothing but efforts to knock over a man of straw. It is only the name Tobita that has no legal status anywhere.

This new phase of the Osaka licensed-quarter problem came about in this way. The Governor, and others responsible for forwarding to the Home Department, in Tokyo, the request of the promoters of this dirty business, registered the various plots of land by their old names and numbers. And the request was granted with these names retained. But the promoters have included in their scheme, a much larger area of land under the general name of Tobita—which name does not appear in the Tokyo permission. It is the hope of some that this official blunder may stay the proceedings altogether. At any rate, it provides a good opportunity for the Governor and the Home Minister to bury the whole question. It is doubtful whether they wish to do this.

The opposition party in the *Fu* assembly, have been keeping up a lively fight against the project. I was present in the gallery, when the assembly began its session last week. The Governor made the opening address, but made no reference to the Tobita question, confining his remarks entirely to the budget for the year. As soon as the Governor took his seat a strong opponent of the Tobita scheme was on his feet, in an instant, and gained the floor. He started in vigorously with what promised to be a long speech. But almost from the start, he was interrupted by members, who clamored for the privilege to speak. When this was not granted by the chairman, the bulk of the assembly marched out leaving only twelve staunch friends of the purity movement in their chairs. The assembly having no quorum could transact no business that day. For nearly a week, the sessions were nothing but noise and confusion. The two leading daily newspapers came heartily to the assistance of the opposition members; but being in the minority they could accomplish nothing. No help can be expected from this quarter till a new election of the prefectural assembly takes place. For some suspicious reason, the opposition, which numbered fourteen a few months ago, dropped to twelve.

While this fight was at its height in the Assembly, a mass meeting was held in the public hall, which, in spite of a heavy rain, numbered fully two thousand.

The opening speech was made by Mr. Takaishi, one of the editors of the *Mainichi Shimbun*. The burden of his speech was to show that the officials of the Tokugawa era were far more concerned about the morality of the people, than the officials of the present Taishō period. Certainly the Governor and the higher officials of Osaka, have lost the

respect of the people over this disgraceful affair.

Mr. Gleason, Secretary of the Y.M.C.A., briefly stated that in a recent interview with the chief of police of Osaka, the latter said that such licensed quarters were a necessity for the young men of the city. It has, however, been stated repeatedly in public, that the chief supporters of these places are not the young men, but the middle-age, married men.

"Colonel" Yamamuro, of the Salvation Army, depicted, in his thrilling manner, the grief and misery attendant upon a life of shame. He packed his speech with cases that had come under his own observation.

The last speaker was Mr. Shimada, president of the National House of Representatives. He held the audience spell-bound by his eloquent setting-forth of the fate of the Roman Empire, through the immorality of its citizens. The same fate awaited Japan, unless her people suppressed these plague-spots.

It was clear that the audience were strongly opposed to the continuance of these places; but, while it is necessary for the friends of purity to continue to hold these public meetings, we feel that they make no impression on the persons we want to reach, viz., those wretches, who have put their money into this abominable enterprise, and the higher officials, who have aided them in their schemes.

Governor Ariyoshi, of Yokohama, has clearly stated that the abolition of these places altogether is one of the foremost questions for the people and the government of Japan, to consider. If the official sanction of the Governor of Osaka was withdrawn, and the government's connection with the "Tobita" quarters ceased altogether, the citizens would settle this question at once.

GEO. ALLCHIN.

Tokyo News Letter.

The Jōnan Sunday-school, the latest child of the *Kumi-ai* work in Tokyo, started October 22 by the Tokyo Station, celebrated its first Christmas on December 20. The attendance and interest have steadily increased, till now sixty or more children gather every Sunday morning.

Mr. Hall's class of primary school boys has nearly doubled its numbers, and thoroly enjoy their fortnightly social at his house; most of Mr. Moran's English Bible class of Keio Univ. students and older people of both sexes, also attend the English school two nights each week, with Mr. Hall, Mr. Moran, and Mr. Sawaya as teachers. Mrs. Frank Cary has a fine class of little girls, and the younger children are taught by Mr. Sawaya and Mrs. Sumitomo. Mrs. Moran is organist, secretary and treasurer. Mr. Pettee is substitute teacher, and one of the regular speakers at the Sunday evening service, which is bringing together several *Kumi-ai* Christians living in this region.

Mr. Frank Cary, at the request of one of his former Osaka Higher Commercial school pupils, has opened an English Bible class in Dr. Ebina's Sunday-school at Hongo Church. Of its fifteen, or more members, one half are students in the Imperial University.

Mrs. Tsumura, the wife of a wealthy wholesale druggist, asked Mrs. Ebina to find some lady to come to her house and teach her children English and foreign ways, etc. Mrs. Cary is making weekly visits, and finds it a unique work. There are six children under twelve; a niece and nephew a few years older live there also. The house in Naka Shibuya, has thirteen foreign rooms and thirty Japanese ones, and is surrounded by a large garden, mostly a playground for the children. Mrs. Tsumura was a pupil of Mrs. Ebina, in Dōshisha Girls' School, and, tho not a Christian, is willing her children should know of the Jesus way. The nephew, a third year Middle School

student, has already bought a Japanese Testament and hymn book.

On a recent Saturday afternoon, when the Carys and Morans all went there to make a call, the two ladies were each presented with a beautiful black lacquer tray and box, and on the inside of the cover with the family crest, was an inscription showing it to have been a gift prepared for the recent housewarming.

The Tokyo Grammar School has taken on a new lease of life under the leadership of its teachers, new and old. The mothers of the pupils are active in raising money for needed furniture and equipment. A recent enjoyable concert netted over six hundred *yen*. At the last meeting of the Art Circle of The Tokyo Women's Club a generous response was made to the appeal of the teachers for the loan, or gift of pictures, large and small, for class work, and to beautify the school rooms.

The Union Church and the foreign community of Tokyo have extended a most hearty welcome to the new pastor, Dr. Doremus Scudder and his gifted wife. Sunday audiences are large, and the formal reception given them on the evening of December 6, was crowded with their friends, new and old. Plans for a Ladies' Auxiliary, and even a much needed church building, are already under way. The Scudders' furniture from Honolulu is not yet here [coming on the *China*,] but they are already settled in the new (rented) parsonage at 23 Kamitomizaka, Koishikawa Ku.

Dr. Scudder is already in demand for other than church work, as he was guest of honor at the last meeting of the Association Concordia (he is a member of the American Branch), and was the one foreign speaker at the recent annual meeting of the Japan Peace Society. They joined the Tokyo and Maebashi stations in their Thanksgiving dinner, in the mission home at 12 Honmura Cho.

The newest member of the station, Jack Whitney Hall, grows apace in length and breadth and knowledge. He is likewise teaching his parents some things they have not known. He is too young yet for station dinners, or Sunday night suppers, but is by no means the least important member of the station.

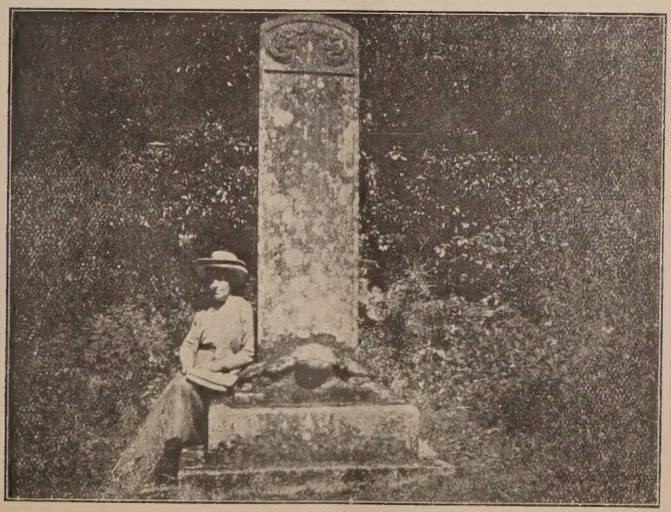
The cornerstone of the new Reinanzaka church building, Mr. Kozaki's, was laid with appropriate ceremonies on December 1. The choir of twelve, or more of the young people, under the leadership of Mr. Iwamura, the assistant pastor, are preparing a service of song for Christmas—Sunday morning. Mrs. Moran is giving them the help of her knowledge and training, and is pleased to see how well, and how lustily they sing the Te Deum, the Hallelujah Chorus, and such classical music.

(Mrs.) BELLE W. PETTEE.

The Rurido Monument, Mt. Hiei.

On Mt. Hiei there are two historical monuments of much interest to a student of the history or religion of that sacred mountain, which, for long centuries, divided the honors with Mt. Koya—the one being styled *Hokurei*, Northern Peak, and the other, *Nanzan*, Southern Mountain. These monuments stand at Ruridō, in Saitō, and at Seison-in in Tōtō, the former of stone, and the latter of bronze, and both refer to the restoration of the religious community on Mt. Hiei, after its destruction by Oda Nobunaga in the *Genki Heisen*; both refer at length to the prominent part that Toyotomi Hideyoshi had in the restoration, and the Ruridō monument was erected to the memory of Ajari Senshun, who was the leading Tendai priest in the restoration of Saitō, while the Seison-in monument was erected to the memory of Zenshu, the leading Tendai priest, in the restoration of Tōtō; the Tōtō monument is older by some 58 years, than the Saitō one, which dates from March, 1737. The inscription at Ruridō was composed by an imperial official, Naidaijin Tsunemasa Fujiwara, and a fair

The Senshun Monument. Mt. Hiei, beside the Sapphire Hall, Rurido, where Yakushi, God of Health, is Chief Deity (XVI. 7).



The Senshun Monument, Mt. Hiei.
(Erected 1737).

copy to serve as model for the sculptor, was made by Takachide Fujiwara, another imperial official. The substance of the inscription on the Ruridō stone is as follows:

It's an ancient saying that if there's an extraordinary undertaking, without exception one must await the reappearance of some extraordinary man, but I think we need not yield the palm to the ancients, for we have in Ajari that stamp of man (not inferior to Dengyō Daishi).

His name was Senshun, but his worldly name was Fujiwara; the names of his parents are unknown, but his ancestors, for generations, lived at Kodama, Musashi. Because of war in 1333–4, they escaped to Hayanari,[1] Shiga Gōri, Ōmi. While Senshun was of very tender age he conceived the desire to become a priest, but as his oldest brother, Kenchin, had already become one, his father stoutly forbade it. The lad rejoined: "Nowadays various persons do not all study the same form of Buddhism. I have long been studying Tendai. (Owing to warlike times) the country has gone to decline and religion has but little influence. It is unendurably deplorable! I pray that Tendai may again be revived in our beloved land."[2] His father, strongly imprest by his ardor and realizing that he ought not to violently override it, gave his consent.

Finally, when fourteen, he left home and became a disciple of Ajari Senun, at Shōbyōbō in Saitō, shaved his head and received the *gusokukai*[3] (became a priest). He studied both *Kenkyō*[4] and *Mikkyō*[4], and was always at his studies from morn till eve. The conduct of priests of that day, was wanton. Believers, good and bad, were mingled. The inherited teaching (of Dengyō) was well-nigh lost. Just at that juncture, during the *Genki Heisen*, the temples of Mt. Hiei were destroyed by fire, and the priests were scattered. Senshun escaped and sojourned temporarily at Kwanonji, (Omi, where his oldest brother was living). Calling the gods to witness, he solemnly declared: "I have long cherisht a desire, but now it is difficult to realize. Mt. Hiei has been burnt to dust. I can never forget it for a single day. I pray that the temples may be restored as before, and that the priests may be reassembled. If I can't accomplish what I wish (the restoration of Mt. Hiei) in this life, then awaiting rebirth into this world[5], I think I shall attain my object." Kenchin (his oldest brother), on a day, paid his respects to Toyotomi Hideyoshi; inviting Senshun to accompany him, they were received in audience[6] by Taikō, who, upon seeing Senshun's courageous bearing and honest nature, showed him great favor.

At the same time Ajari Zenshu (who previously lived at Yakujū-in, which, later, after he became a famous physician, was called Seiyaku-in) was a very great favorite with Taikō. He also had the desire to restore the old mountain, and because he was a close friend of Ajari Senshun, they solemnly agreed that Zenshu was to restore Tōtō, and Senshun, Saitō. Besides, Gose, who was (a sort of secretary and) a great scholar of the old mountain, came with his friends, and held a conference about restoration. Their plan was at once to receive permission from Taikō, and announce it to the emperor, and, moreover, to raise contributions from various provinces, when, hostilities arising between Taikō and Lord Nobuo Taira, the former was in Minō (and they could not at once secure his permission). Then Senshun, who often went and came from the camp, proffered the request to Hideyoshi, who replied that Gose and Zenshu had better wait awhile before going to different provinces to collect money. "Wait till we have peace. I'll then grant your request, and surely satisfy your natural desire." Senshun thanked him and returned. Afterwards Ajari Senshun went to the former Dainagon, Lord Yoshichika Fujiwara, and thru him made announcement to the emperor. Then Gose wrote out the reasons for collecting funds, announcement was made to various

persons, and the emperor gave his sanction to collection from the various provinces. All classes, without distinction, in the different political divisions (*kuni, kōri, agata, sato*), high and low, priest and layman, rejoiced at the prospect of rebuilding the temples, and gave most generously of their wealth. Day by day money was piled up, and month by month it was gathered. Senshun purposed to erect the *Hondō* of Saitō first of all. Sometimes, to one's surprise, ancient images were unearthed, and installed in temporary small *dō*. The erection of the *Hondō* was completed Dec. 28, 1585, after which various temples and cloisters were gradually constructed, and the scattered priests were recalled.

When Kenchin died, Senshun promist to comply with his last request, and became superior of his brother's temple, Kwanonji, at Kurita Gōri, Ōmi, being eighth in the succession. In harmony with long-standing custom he gave his attention to lake-boats, people's houses, temple taxes, etc. He was exceedingly merciful; the people were peaceful, and lived in comfortable circumstances.

In 1592 Taikō invaded Chosen, and Senshun went to Hizen (Saga) to reside temporarily and share in the counsels of war. In 1594 when Fushimi Castle[7] was built, its erection was entrusted to Senshun, and because his conduct of this work was to the mind of Taikō, he became very fond of Senshun and treated him in the most cordial manner. In 1595 some priests of Onjōji rebelled against Taikō, and others becoming involved (tho innocently), he drove all out of their temples, and the name of the temple was cancelled. Taikō gave the property of Onjōji at Otsu to Zenshu[8] (the physician). Zenshu returned thanks to Taikō and then left the Palace. He rebuilt the *Hondō* of Saitō, called *Tempōrindō (Shakadō)*, which is still in existence. Besides, the cloisters (*dōdu*) were gradually rebuilt, and the sutras and images restored; as of old.

Before this, Senshun, in obedience to the direction of the *Zasu* of Mt. Hiei, spoke to Taikō (about contributions), and consulted with Kenchin, so that he led Taikō to contribute of his personal means to build the shrine of Hiyoshi Ni-no-Miya, and to furnish the utensils for the festival. This was in 1593. In the autumn of 1596 the priests held a conference (resulting in a petition): "Otsu and Mt. Hiei are so widely separated as to render administration inconvenient. Grant us Kami Sakamoto Village." The priests presented this to Zenshu, but as he was ill, Ajari Senshun petitioned Taikō, and the headquarters were removed to Kami Sakamoto and Kuzukawa; because Kuzukawa was where ascetics confined themselves for fasting, vigils, and prayer, this request had previously been specially made.

In 1600 Senshun was ill, and on the 19th of the 2nd month he realized that he could not recover, and said to his followers, as his final will: "Our beloved mountain now already has been restored to its former condition. Finally our sutras and old books have been collected, and finally our priests have come back; but less than a tenth part. Previously I have erected three libraries (*kyōzō*) on the mountain. Advertising thruout Japan and searching for our lost books, I hopt to collect and deposit them. That was my purpose, but I have not yet accomplisht it. This is a lamentable fact. Do you exert yourselves to this end!" When he ceast speaking thus, while praying, he peacefully expired, at the age of sixty one, and, according to his exprest wish, his entire body was buried in Saitō Kita Dani O.

Taikō greatly valued Senshun's ability, and desired him to retire from the priesthood and enter Taikō's service; he indirectly hinted at this, but Senshun, straightening up, declined; and Taikō, recognizing the futility of trying to force him, did not wilfully request it, but added: "What I said before was only in jest." Oh! the like of Ajari Senshun! illustrious, undeviatingly devoted to Buddhism, mingling with ordinary people of the world, and being friendly with

them, yet not conforming to their standards. Governing himself, his meritorious deeds were perfect, and he never, in the least, turned aside to outside interests. We can't recall him from the other world, but even so his reputation would extend widely without the aid of records, and his words and deeds would surpass those of ordinary men. But if we do not make known his history, how shall we be able to exalt his virtue and derive inspiration for the help of the common people? Altho I am unacquainted with Buddhism,[9] I simply merely wish to perpetuate the truth to future generation's[10]; therefore I have composed this inscription:

"One can not express in words alone the value of such a great man. His deeds surpast those of his associates. If we imagine him transferred to the realm of politics as an executive he would have nurtured the nation. He was a sage and easily adapted himself to the exigencies of occasions. He was full of truth and his motives and ambitions were courageous. Because I record his abundant deeds in stone, as a memorial, I think I shall transmit them to eternity."[11]

NOTES.—(1) *Hayanari* is uncertain; it is a possible reading for a character that several teachers have not understood in this connection. No such place appears in Shiga Gun to-day. (2) *Waga Tōhō*, "our beloved Eastern Direction." (3) "Shaving the head" means becoming a priest. *Gusokukai* means the complete, or perfect precepts, which, if observed, furnish one with immeasurable virtue. There are 250 for priests, and 348 for nuns. (4) These terms refer to exoteric and esoteric Buddhism respectively; the former includes doctrines concerning Shaka, Amida, etc, while the latter is connected with Dainichi, Fudō, etc. (5) This refers to the Buddhist teaching of metempsychosis and indefinite number of rebirths. See the note on Masashige, XVIII. 7, and on *Go Shu Shoji Rin Enyu*, XIX. 2. (6) *Haietsu*, "worshipping spoke," is the term here; *ekken* is in general use at present, "speaking (to a superior) see." (7) This castle was destroyed by an earthquake in 1596. (8) This must be an error of the copyist, or else we must read, "Senshun rebuilt," or possibly "he rebuilt" refers to Taikō. (9) *Saikō no oshie*, "teaching of the Western Direction," because Buddhism came from the West to Japan, *Tōhō*. (10) *Hyaku se no moto ni*, "down for a hundred ages." (11) *Mukyu ni tsutaen*.

ARTHUR W. STANFORD.

Glory Kindergarten Connected with a Quartette of Events.

I. Sixty Yen for Belgium and the British Soldiers.

At the Thanksgiving celebration in Glory Kindergarten, when friends gathered to see the wall decorations designed by our art teacher and colored by the children, to listen to the Thanksgiving songs, and to see the splendid array of rice, fruit and vegetables given by the children for the poor of Kobe, an appeal was made for suffering Belgium, and this was strengthened by letters for the children to take home. The result was astonishing, for sixty *yen* came in response, and, being so much more than any one expected, was divided, 30 *yen* going to Belgium, 30 *yen* to the Kobe British Ladies' Patriotic League, to be used for flannel.

II. An exchange of Civilities between India and Japan.

Just after the Thanksgiving celebration Mr. Churchill, of India, came to visit the Glory Kindergarten. The children were having a birthday party, and offered the guests some of their birthday cakes. These cakes were very small and few, but the Churchill party were most delightfully appreciative, and Mr. Churchill said he would like to acknowledge the courtesy by an Indian salutation, one given only when great respect is intended. Grievous to relate, those Japanese children showed no desire to improve upon their own profound style of ettiquette, and stood silent. However, after an awkward pause, when it seemed as if India and Japan were to have no mutual dealings—one little dare-devil maiden, who fearlessly bats and slaps her dog, made up her mind to tackle even this

fearsome ordeal, and presented herself for the new salutation. Mr. Churchill gave her the handraising of a military salute, and then, bending, touched her shoe. The children beheld all this in stolid silence, and Mr. Churchill went his way. *But*, at noon, when those seemingly stolid tots came into the circle to say goodbye for the day, no Japanese bows were made; instead, the astounded teachers beheld the Indian salute of handraising and touching of feet. Grave as judges they went through the process. With now and then a chuckle, as they saw the astonishment depicted on the faces of the teachers. The climax was capped when they saluted the teacher, who stood by the door. With twinkling eyes, but in perfect silence, up went the hands, down they bent to her feet, not stopping to note the impression—simply the swift motions, and each child was gone!

III. The Hallelujah Chorus.

Thanks to Dr. Rowland's translation, and thanks to the responsive maidens who took hold of heavy rehearsals, in spite of examination days; also thanks to Mr. and Mrs. Aoki; Mrs. Dorsey, Mr. Gutelius, and three students from Kobe College, the Glory Kindergarten Training School gave the Hallelujah Chorus, as our number of the Kobe Church Sunday-school celebration. Altho only half of the students could stay for Christmas night, still, with the help they had, they sang with uplift, in time and in turn, were listened to intently, applauded spontaneously, and reported in the Japanese press as "the work of experts—the finest number on the Christmas program."

IV. A "White Christmas" at the 1st Congregational Church of Kobe.

The *Sunday-school Times* of November 11, 1916, had another of its many articles on "White Christmas" celebrations. This article shown to the superintendent only two weeks before Christmas, so fired his zeal, and through him the pastor and teachers, that a week later beautiful letters had been printed to give to each scholar, with envelopes for the offerings. Rather than any local charity, the wish was unanimous to help Belgium. On Christmas night the church was packed, twelve hundred by actual count. The decorations carried out the "white" idea—a large reproduction of LeRolle's painting filled the wall space back of the pulpit platform—this was flanked by tall palm trees. White cotton bells alternating with *nanten* leaves, decorated the space about the galleries. The first part of the program was in striking contrast to the boisterous customs of most Christmas celebrations in Japan. A fine organ voluntary, a Bible selection, a prayer, two Christmas songs sung by the Training School (a Chilian air: "Sleep, Sweet Babe," and the fine carol, "When Christ was born of Mary free"—these two having been translated and given to the Glory Kindergarten by Mr. Tsukamoto). Then, that sweetest of Christmas stories, "Why the Chimes Rang," told by the superintendent. At this point tables were quietly put upon the platform, and spread with white cloths, and then from the gallery just above the organ, rang out the sublime music of Handel's Chorus. As the last note was sung, the pastor took his stand on the platform, the door at the rear of the church was opened, and representatives of the thrity-one classes marched, two and two, in procession up the long aisle, bearing their gifts. From the little children in the infant class, to the gray hairs of the oldest, all were represented, and the sight was beautiful and impressive. The pastor received the gifts, handing them to the superintendent, who placed them on the white tables, and when all had been presented, they were dedicated by the pastor's prayer. Each class arranged its own manner of presentation, one of the most striking being that presented by Miss Barrows and Miss Wakuyama for the teachers. On a large white cardboard were displayed 15 *yen* in silver

half dollars, and the bright, new issue of one *sen* prices. Two pretty girls, tall and stately appeared, each bearing a white dove (cotton batting!), two others carried a small Christmas tree hung with silver stars, and two young men, representing the evangelistic committee, took a most effective recepticle for their gift, a basket of severe design, covered with white cotton, holding a white plaque of the virgin and child, and a bunch of white *nanten* and narcissus.

Space will not allow mention of the many other attractive designs, but all were white, and the sum total of the gifts was 134 *yen*, which was carried, with much joy, to the Belgian Consul, and each one who had a share in that "white gift" evening, felt sure it was the happiest Christmas in Kobe Church.

ANNIE L. HOWE.

Field Notes.

One of the students at the Woman's Evangelistic School, Kobe, has been holding an open-air children's Sunday-school, in a poor section of the city. The Christmas exercises were also held in the alley, on an afternoon, and, as there was plenty of room for the neighborhood, a good crowd gathered. "Who was Jesus? Was he a Japanese?", askt the Bible-woman in charge. "*Hai! Hai!!* Yes! Yes!!", shouted some of the urchins, who probably had not attended faithfully thru the autumn, but were of the "awfully good jest 'fore Christmas" kind. Asking questions at Sunday-school exhibitions is pretty risky, as in case of the bishop, who said: "And now is there any question that any little boy or girl would like to ask?" A lad piped up: "Why did the angels climb up and down Jacob's ladder when they had wings?" The bishop "made a masterly retreat for strategic reasons," by saying: "And now is there any little girl who would like to answer the question?"

Says Dr. Newell: "Nice trip last week to Komatsu, Saijo and Niihama, good meetings all aromd, one baptism at each of the first two places, and two at the last, with three infant baptisms. Met Miss Cozad at Niihama. Miss Judson had a painful accident yesterday morning, falling down the front steps of the school building and spraining both ankles. This is likely to keep her is bed for several weeks. It is especially trying to her just at this season of Christmas preparations in church and schools."

On Dec. 22 Miyazaki was about winding up a ten days' *kyōdō dendō* campaign, with six outside Japanese evangelists to assist the local force; this work was conducted in the main centers of the prefecture, and Mr. Clark was kept busy daily, speeding his auto from place to place, to convey the workers—one day from Nobeoka to Kobayashi. A missionary, who is himself speeded up as Mr. Clark has been for years, can prove to any man at home, who is looking for a good investment, that an automobile for the mission field is a real gold mine. "We are already in all over, except above our ears, in Christmasing. Kindergarten to-day, outside Sunday-schools, including six new towns,—tomorrow, at Miyazaki Sunday evening, municipal tree Monday night, and as many others in other places as we individually or collectively can attend. The Home Christmas was on the evening of the 20th."

Kyōto tried a novel experiment, if what the press said is true—had all the Sunday-schools of the city celebrate at the fine Y.M.C.A. hall, in the midst of the city—not all schools on the same night, but some on several successive nights, while in front of the hall was erected a great Christmas tree, that answered for all, and was termed a municipal tree.

At least one missionary at Kobe attended eleven Christmas celebrations. Kobe College gathered about 120 children from various Sunday-schools, in which pupils and teachers work, and

after a feed in the College dining room, gave them a lantern exhibition in the parlor of the Ladies' Home. The Stanford Bible class had Christmas on Saturday night, the 23rd, at "the manse," at which 39 were present for presents and a jolly time. The usual annual class fotograf this time was taken by Mr. Oku, the fotografer, who is a son of the Mr. Oku, who, for so many years, presided with dignity over the kitchen of the Ladies' Home at Kobe College. The father is still alive, and occasionally helps out on a pinch, in some of our kitchens.

On Dec. 16 at Matsuyama there was a *rakusei* ceremony at the *Dojokan*, which was the opening of a new building for the kindergarten. This was formerly the building in which the police practiced fencing, but was moved, and put into fine condition for the kindergarten, which Mrs. Newell has taken over, and made a memorial of her late father. The sale of *Dojokan* land last year, to a primary school, and a generous gift by Mrs. Newell, brought the debits and credits right. There are three nice, pleasant rooms, which get the afternoon sun in winter, and more sunshine at other seasons. The building is well furnisht.

The Tottori Woman's Society has started a monthly meeting for servant girls. At the first meeting held December 12, at the church, over fifty were present, including a few ladies of the Woman's Society. All seemed to enjoy the simple games and talks and hymns very much. It is the plan to vary the meetings by having sewing, cooking, helpful talks, games, and a short religious service. This new daughter society is called "The Women and Girls' Improvemet Society." Every one is so happy to lend a hand, to do some practical Christian work for the city.

General Notes.

Largely owing to the generous invitation of Tokyo Station, who invited the whole bunch of the Mission, we were more largely represented at the Conference than ever before. More than twenty-five per cent. of the Mission were there.

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The Conference of Federated Missions convened at Tokyo, on the 4th and 5th instant, was a good one. Only one incident marred the high tone of the sessions. That was due to a young delegate's zeal for orthodoxy outstripping his sense of charity.

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Two prominent pedagogs properly promenaded to prayers one day, at Kobe Union Church; one felt oppressively warm and opened a window; the other soon felt shiveringly cold, and put on her cloak. Later, both discovered that there were double windows. For further information, inquire at Kobe College.

* * * *

Japan pensions her teachers. In 1914–1915 she expended 1,441,726 *yen* for the purpose, an increase of 269,000 *yen* over the previous year. The amount was for retired teachers and families of deceast teachers of elementary schools alone. We suppose there was further provision for cases related to secondary institutions. Do teachers in active service have to contribute to this fund?

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On April first, 1915, there were 2,737 national treasures (*kokuhō*), consisting of 612 pictures, 1,398 sculptures, 272 productions of fine art, 117 swords, 338 books, documents, Buddhist scriptures, etc. There's a "Board for the Preservation of Old Temples and Shrines," and there are many temples and shrines under the special protection of the government, which means, in part, that government funds are furnisht, to an extent, for repairs.

* * * *

German public faith is a *punica fides*. Germany can not be trusted. She has shamelessly falsified her solemn pledge

in treaty obligations. The only guarantee the *Entente* can rely upon is her defeat, when she will be compelled to accept terms making it impossible for her to play false. She has proved to the hilt, that she contemns the public law of nations and sets at defiance the decent opinion of mankind concerning right and wrong. To say nothing, for the nonce, about her conduct on land, Americans can not forgive her for her abominable submarine policy.

* * * *

Each year the Court has the delightful custom of assigning a theme for new year's poems by the nation, and this time the *chokudai* was *Ensan no Yuki*. At our request Mr. Curtis has sent us a poem on the subject, and after the syllabic manner of such *tanka*, or poems. It is interesting to see how easily some of the "Songs of Degrees," and other beautiful passages of Scripture may be turned into this form:

Snow on the Distant Mountains.

I will lift mine eyes
To the snow-crowned hills of God
Whence my help shall come.
My help cometh from the Lord
Maker of heaven and earth.

* * * *

Jottings from Japan is the title of what virtually promises to be a new mission paper publisht by the Japan Mission of the Reformed Church in the United States, at Sendai, Japan. Volume I, No. 1, appeared in December as an eight paged paper of about the size of Mission News. Hitherto that Mission has had an English page in the *Tōhoku Kyōkai Jihō, North Japan Church Times* (XX: I.), but it is more convenient to send a small paper all in English to their American constituency. In its notice of Prof. Clement's *Constitutional Imperialism* it humorously says that one could read the long article while waiting "in a Japanese bank to get a check cashed"—yes, or to get anything else done.

* * * *

There are sixty-six members of the Japan Phi Beta Kappa Association, and twenty-eight of them, with their husbands and wives, made up forty-one, who dined together on January 4, at Tokyo, and listened to a long and instructive talk by Prof. Price, of Keio University, upon the origin, history, and meaning of various symbols of the Society. The key bears "S.P." on one face. As to the meaning of these letters, or of the stars on the key, our former ignorance was *ignorantia indocta*, but now, after listening to Prof. Price, it is *ignorantia docta*. Bishop Welch said that some say those outside explain the "S.P." as meaning "Small Potatoes," while those inside explain: "Some Punkins." Prof. Clement is the new president, and Miss Greene, Y.W.C.A., is secretary. A committee of five was appointed to consider the practical matter of providing healthy novels and stories for Japanese youth.

* * * *

The Ruridō Monument has a pair of dragons at the top, and the shaft rests on a tortoise, symbol of immortality, a very common element of memorial tablets in China, and now and again found in Japan. In China the dragon form was reserved for the imperial use as exclusively as the sixteen petaled chrysanthemum is reserved for the government property in Japan, but in Buddhism the dragon is of most frequent use, and bears the significance of a fortunate omen and protecting power; it is turned to fine account in Buddhist art. Ruridō is a "specially protected building"—by the Government, and it is strange that some three years ago it was well along in the last stages of dilapidation; one could enter it thru the tumble-down rear, without difficulty, and the interior was virtually bare of images. It is to be hopt that such a picturesque "Cerulean Hall" will be carefully restored. At the left of the picture is seen a temple gate—sole remnant of a former grand structure on the plateau within, where the foundation stones may be seen, and

where delicious cool springs furnish water for "White Tenters."

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In the article "Jizō" in the December *Japan Evangelist* the writer assumed that conditions at Mt. Higane were essentially the same as when Steiner publisht his paper, with a good picture of the stone pillar and prayer-wheel in place, and as when the 9th revised edition of Murray's Handbook (p. 156) was publisht. The latter says: "The dilapidated temple of Higane zan..... has curious stone images of Emma-ō and Shōzuka-no-Baba, and a stone [*wooden*, Steiner] praying-wheel dated 1880." Steiner's *Gebetsrad im japanischen Buddhismus* was printed in 1909, and the wheel was in place when his fotograf was taken. But the people at Mt. Higane say the wheel was broken several years ago, and it has not been replaced. The stone pillar stands intact. Tho dilapidated, the temple (Shingon) is an interesting one. The chief deity is a large sized bronze Jizō, without any *wakidachi*. Below the dais, and standing on the earthern floor, are the two *dōji*, in bronze, usually accompanying Fudō. There is a life-size sitting Binzuru, and another of Kobō Daishi, in the temple, but nothing further. The Emma and Shōzuka are stone statues about life size, forming a pair opposite each other, along the paved walk to the temple, and closely in front of it. We find that the prayer-wheel in this instance was immediately connected with Jizō worship, notwithstanding the inscription referring to Amida.

* * * *

Mr. White has discovered a very popular Jizō temple at Okayama, of the Jōdo sect, where Enmei Jizō is worshipt. There are many special Jizō, with differentiating names, such as the Nishimuki Jizō at Kyōmizu, Kyōto, Karukaya Jizō, at Nagano, etc. The one at Okayama is Higiri Jizō. "All kinds of diseases are cured, and the beauty of this 'Higiri' is that the suppliant sets the number of days within which he wishes to be cured, and you find yourself well within the time limit; it is a stone image about five feet high exclusive of pedestal, and said to be three hundred years old. From 300—500 people go there daily, and on the 23rd of the month thousands flock there; some 300 candles a week are burnt, and four *to* of rice received, beside some money." Near Kyōmizu there is also a popular Higiri Jizō at a Jōdo temple, where number four of the series of six Amida of Rokutō Kyōto, is worshipt. This compound has many lanterns with the *manji*, and "Higiri Jizō Dai Bosatsu," or the like, on them. The Jizō is a bronze *zazō*, some six feet high, and his popularity may be judged by the scores of bibs several layers deep, covering a large section of the barred front—more bibs than we ever saw in a life-time before; also it may be judged by the long, thick wisps of woman's hair, and by other tokens, while worshippers are frequent, and earnest. *Ema*, or *ex votos*, are also seen, as well as offerings of flowers. At this temple the lucky days are 1 : 16, 2 : 8, 3 : 15, etc., a schedule showing a day for each month.

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We regard *The Independent*, of New York, as one of the greatest moral beacon lights in the United States, on all sorts of public questions. On November 27 it publisht an editorial entitled "The Moral Tragedy of Germany," which, from start to finish, is a sober, cool-headed, normal-pulst, but severe condemnation of German brutality. "Germany's latest atrocity (deportation of Belgian civilians) shocks us, as the deportation of women and girls from Lille shockt us; as the executions of Captain Frye and Edith Cavell, and the sinking of the "Lusitania" shockt us..... German inhumanity is premeditated and deliberate. That is not only the civilized world's view of it: it is Germany's own view of it. She has said so repeatedly, and she persistently declares her purpose, by word and deed, to make mankind understand that she intends to be ruthless in achieving her

ends. Those ends, she proclaims, are above all other aims on earth, because she herself is superior to other peoples (XX. 1, p. 13)..... Germany justifies her acts as man justifies his extermination of vermin, and his exploitation of domesticated brutes; not as the behavior of the stronger, but as the behavior of the better. Man ruthlessly takes the calf from its mother. Does he relent if the calf bleats and the cow moans? Neither does Germany relent if the mothers of Lille wring their hands in anguish when daughters are torn from their arms, or if Belgian wives die of heartbreak and want when husbands are dragged to slavery at Caesar's chariot wheels." This, and much more of the forceful editorial, expresses, we believe, the faith of the great majority of loyal Americans, the world over.

* * * *

Everybody wishes peace, but many do not wish it unconditionally. Germany has recently made peace-proposals, but not unconditional ones—rather, impossible ones. As Germany is responsible for this awful carnage, it is fitting that she should be the first to propose peace. But she is not yet sufficiently humbled to make fitting proposals. The *Entente,* and most especially Great Britain, observed the sage advice of Polonius when hostilities threatened in the summer of 1914, and they would be foolish now not to continue to observe that advice: "Beware of entrance to a quarrel, but, being in, bear't, that the opposed may beware of thee!" The mailed fist is not amputated yet. It must be! Were the *Entente* to relax their efforts by an iota, were they to retard their energy in prosecuting the war, by a jot, because of Germany's proposals, they would commit a crime against the dead, who have made the supreme sacrifice, and against the living, who have lost loved ones in "doing the world's work" of opposing Germany, and those nations would soon rue the day. No! The *Entente* have not done their work yet.

When Germany officially speaks of humanitarian reasons for wishing peace, she is reminded by Britain's premier, that while professing with her mouth, pious principles of consideration for humanity, she is carrying on a most brutal course toward the poor inhabitants of conquered territories—a brutality which is condemned by the moral conscience of neutral nations. Germany should have thought of these humanitarian principles, when, in fiull flush of confidence that she could trample down Belgium and France, and have things her way with the rest of Europe, she so eagerly started this war. When Germany shows signs of real repentance, and ceases to accompany her peace proposals with arrogant threats, the world will listen. Meantime, "the world's work" must go on.

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The "Report of the Executive Committee on Revising the Basis of Oraganization" of the Federated Missions, and motions growing out of it, perhaps occupied more time than any other topic at the recent meeting and created the greatest concern. The Report was due to a resolution at the preceding conference asking the Executive Committee to investigate the subject of a more satisfactory basis of federation, and was to the effect that none could be found. The Canadian Episcopal Mission at once formally stated that unless some concession were made by way of declaring the theological position of the Federation touching the nature of Christ, that Mission must withdraw. A special committee was appointed to consider the matter and report on the following day. The report recommended the adoption of one of the suggestions made by the chief spokesman of the Canadian Episcopal Mission—that the term "evangelical," in the Constitution, be explained to include the meaning of Titus 2:13, R.V. margin, which the proposer interpreted to mean that our Savior Jesus Christ is called our great God. It was finally decided unanimously to add this verse as a foot-note to the Constitution. While we think the

original report of the Committee was ideally wiser, yet when disruption of the Federation stared the meeting in the face, the unanimous action taken was a happy solution of a vexatious problem. We believe there was not a delegate present, who does not heartily hold to the particular doctrines (the deity of Christ and the atonement) the Canadian members of that Mission were so anxious to have made clear. But there were many present who regretted that the Mission felt it could not accept the wisest course markt out by the Executive Committee. We fail to see how the Titus passage would exclude any body of Christians, who would not be excluded by the term evangelical, and when you begin to tinker the constitution of such a Federation, by introducing attempts at closer definitions of comprehensive general terms well and widely understood, you are endangering the life of the Federation.

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At the Conference the report on a union Christian university, along with the discussion, occupied more time than any other topic except the attempt to partially define "evangelical." The speakers were of two minds—some earnestly advocating —some throwing ice-cold water, and the votes were divided. To us it seems as if the conception of a men's union Christian university is *ideally* a fine one, but when one considers the actual conditions in Japan, the conception seems impracticable and unlikely of realization. Some Missions already have, or are too far committed to the plan for, a university, to have any enthusiasm for entering into the general movement. Put a relatively small amount of money on top of the plant these institutions now have, and original research could be carried on, and the chief functions of a *real* university, such as the Dōshisha, and some others, are not understood to perform, could be performed. Further, the introduction of credal definitions to the Conference, suggests that it is extremely doubtful whether many of the mission bodies could hold together in such a great enterprise, and where large financial interests would be at stake, is it wise for Missions to embark on such uncertainty? Further, it is not likely that such a university could succeed, unless it were virtually in the hands of Japanese, and they would be very unlikely to conduct it in a manner to satisfy many Missions. However, if such a university could be establisht, no matter who controlled it, or how few Missions combined in it, it would be something better than anything now existing, just as Mr. Naruse's university probably is more satisfactory to the Missions than any other woman's institution of that grade, but his institution is a suggestion of how unsatisfactory a university under Christian Japanese control is liable to be to the Missions, altho the cases compared are not parallel. We believe the securing of the money for a Christian university would be the easier part of the enterprise. To run such an institution in Japan, in any such way as seems to be contemplated, would be extremely difficult.

Personalia.

Rev. W. L. Curtis spent his Christmas holidays at Tottori.

Misses Cozad and Harrison past their vacation at Matsuyama.

We learn that Miss Amy Elizabeth McKowan is spending the winter with her brother, George, at Dundas, Ont.

Mrs. Pettee deserves the warm thanks of a big bunch of the Mission for her generous hospitality during the Conference.

Mr. Grover Henry Clark is a student at Chicago University. 5456 University Av., will find him and his wife, Kathryn.

Dr. Scudder draws a comfortable houseful at his services on Sunday afternoons, judging by the attendance at Ginza, on the 7th.

The death, recently, at Peking, of Rev. Dr. Martin, veteran missionary and distinguisht educator, removed a great figure from the missionary world.

We regret that Dr. Newell was so far

under the weather the first half of the month that he was unable to travel to Kyōto for attendance on the Dōshisha trustees' meeting.

Rev. Stanley Fisher Gutelius, pastor of Kobe Union Church, was among the distinguisht visitors formally introduced to the Conference of Federated Missions, by Dr. Oltmans, the chairman.

A letter from the Warners says they hope to sail by the *Shinyo Maru* on the 16th, from Hongkong, and come by rail from Nagasaki to Kobe, for a night with one of the mission households at Kōbe.

Dr. Rowland presided at the Phi Beta Kappa dinner, but his jokes and frivolity lost him the re-election as president. Too bad! for, till now all presidents have happened to belong to our Mission.

Prof. Paul Rowland printed an original Christmas cantata, and the Sunday-school Association of Sapporo, under the musical direction of Dr. Rowland, rendered the cantata at the Sapporo *Kumi ai* Church in December.

The University of California has conferred the degree of Doctor of Divinity on Rev. Danjo Ebina, pastor of the Hongo *Kumi-ai* Church, Tokyo. His theology needed doctoring vastly more in the nineties than it does now!

Mr. David C. Churchill and Mrs. Eleanor F. Churchill, with their children, spent a few hours at Kobe, Dec. 20, and past on to Kyoto and Yokohama, to rejoin their steamer for America—the *Siberia Maru*, sailing on the 23rd.

Mrs. Gertrude Willcox Weakley, of Osaka, and Miss Katherine Farr Fanning, of Maebashi (some kind of cousins, but what kind middle names do not as yet enable us to discover), visited for a few days at the year-end, at Kobe College.

An interesting letter has been received from Miss Nora Thompson, of Cheddar, Somerset, Eng., who assisted for a time in the Kindergarten and Training School, Kobe. She gives a picture of some of the conditions born of the war.

Among the members of the Mission noted in attendance upon the Conference of Federated Missions, are the Pettees, Stanfords, Carys, Morans, Drs. Cary and Rowland, Messrs. White, Bennett, Olds, Hall, Misses Griswold, Stowes, Fanning, and Cary.

Miss Charlotte Burgis DeForest was appointed a member of the committee of five Phi Beta Kappas to consider what can be done toward providing clean stories for Japanese youth. Mr. Stanford is local president (or secretary?) of the Kansai District.

Prof. Ernest H. Wilson, and family, are expected in Japan by the *Siberia Maru*, leaving San Francisco on the 17th inst. Mrs. Wilson and Muriel probably will remain in Japan, while he visits neighboring countries in behalf of the Arnold Arboretum.

On January 1, the venerable and beloved Henry Lanning, M.D., founder of St. Barnabas' Hospital, Osaka, and a member there, for many years, of the American Episcopal Mission, died in America, aged 74. He was well-known as secretary, for forty years, of the Missionary Association of Central Japan.

Mr. Edward Leeds Clark expects to graduate from the Mass. School of Technology, Boston, next summer. He is engaged to Miss Elinor Fowle, daughter of the Fowles, of our Western Turkey Mission, who expects to graduate in June from the Nurses' Training School of the Mass. General Hospital, Boston. She won a Phi Beta Kappa key at Wellesley.

The death of Rev. John Lincoln Dearing, at Clifton Springs Sanitarium, about Dec. 22, was a sad loss to the entire missionary cause in Japan. He was born Dec. 18, 1858, in Maine, and thus normally could have contributed easily another ten years of solid work. He will be very much mist in many of the most important lines of mission work and federated movements.

About Dec. 10 Miss Cornelia Judson had a fall down the Matsuyama Girls' School steps and slightly sprained both ankles, by which she was kept in her long chair for the remainder of the term, but did her work as usual from that con-

ter. Rheumatism seized the favorable occasion to attack her, and altogether she has had a time of it, but has put up a brave fight, and before Christmas reported herself better.

Mrs. Josiah E. Kittredge, of Rochester, N. Y., who arrived at Kobe Dec. 15, by the *Nippon Maru*, will spend the winter with her daughter, Mrs. Gutelius, of Kobe, and plans to return to the United States with the Guteliuses in April. Mrs. Kittredge lost her husband on Dec. 21, 1913, when Rev. Dr. Kittredge, an honored Presbyterian clergyman, died. We welcome Mrs. Kittredge, but are sorry at the early prospect of losing the Guteliuses.

At the very end of October Dr. Sidney Lewis Gulick had an interesting program of travel and work before him up to January. He was just at the moment working away on a report for the Quadrennial Meeting of the Federal Council, one for the Commission on Peace and Arbitration, and a third for the Commission on Relations with Japan, besides a Survey of the Present World-situation and the Duty of the Churches of America for the Establishment of a New World Order, and for Christianizing American International Relations—*one* good day's work! He was expecting to vote for Wilson in a few days.

Miss Elizabeth Alcorn, recently in charge of the Cartmell Sewing School, Kōfu, sailed from Yokohama, Dec. 18, by the "Venezuela," for San Francisco and Canada. She is one of the oldest in service, of the Canadian Methodist Mission, and her picture, as well as that of Miss Cartmell, may be found in Addison's "The Heart of Japan," a text book of the Methodist Young People's Forward Movement for Missions, Toronto, 1905. While the first missionaries of the men's Canadian Methodist Mission reacht Japan at the end of June, 1873, it was not till Dec. 26, 1882 that Miss Cartmell, the first missionary of the women's Mission, came.

All rejoice that Rev. Francis Edward Clark, D.D., who was so very poorly a few months since, is on the way to health. It was found that gallstones were the cause of his increasingly frequent attacks, such as he experienct at Hangchow and Kobe last year. The operation was successful, and he was out of the hospital before the end of Oct., and able to attend to some correspondence. Nov. 5 Mrs. Clark wrote: "We have had a very hard summer and Mr. Clark has had a good many severe attacks of the same trouble he had in Kobe." At the hospital "we had some very anxious days, when even the doctors and nurses were afraid he would not come through it, but he is getting well again, slowly but surely, I believe, and I have the great, glad hope that sometime he will really be well again."

By the *Shinyō Maru*, at Yokohama, Dec. 25, arrived Mr. Dwight Goddard, of Ann Arbor, Mich., and Prof. Frank Sherman Brewer, of Talladaga, Ala., where he is dean of the theological seminary dating from 1872, and the one maintained by the American Missionary Association for the training of Negro clergymen. Rev. Fred'k A. Sumner was unable to come to the Far East, because he has recently been elected president of Talladega Theological Seminary. Messrs. Brewer and Goddard, after a Christmas dinner with the Pettees, continued their voyage by the *Shinyo*, to the Philippines, where our Board has a Mission on Mindanao. These gentlemen will study the situation there, and make a special report to the Board. Later, they will visit China and Japan, returning home about April. Mrs. Brewer is with the party.

The life and influence of Miss Alice Eliza Harwood, a member of our Mission at Niigata, Kumamoto, and Matsuyama, from Oct., 1891 till July, 1898—are inspiring. During the past year she has been establishing a Japanese Women and Children's Home at Inglewood, Calif., near Los Angeles; since July 17, when children were first brought there, they have had about ten, and they can accommodate fifteen at one time. Lack of

funds has kept down the number. The children range from eight months to nine years, and those over six are in school. A Japanese man and wife are in charge, and Miss Harwood has the children not in school, with her during day-time. Of her own condition, she says: "I am improving every day; when all is healed over, my full strength will come back. I can walk little, but get out every day in my wheel-chair."

Mr. Yukichi Kobayashi is a Tottori boy, whom Miss Coe didn't get; born there at Kawabata Cho, 4 Chome, he probably departed before her arrival, else he might have had a happier Christmas, for on that day he appeared for trial at a court in Kobe. A lad of eighteen, he was a coolie in employ of a man in the poor section, at the extreme eastern part of Kobe. His free use of money was his undoing. Two detectives learned of this, and kept an eye on him till they arrested him on Dec. 2, after he had raided the house of a member of the Mission the night before. He had run a rather prosperous course, as that class of criminals goes in Japan, for, in the course of six months, or less, at Osaka and Kobe, and way stations between, he boasted of having taken property worth about 3,000 *yen*—clothing, diamond rings, money, plate, and what not. A sad case!

Miss Abbie Maria Colby died of sprue on the fifth instant, at the Baikwa foreign teachers' Home, near Osaka, after a long illness, during which she gradually wasted away. She was born at Manchester, N. H., July 9, 1847, and would have been three score and ten next summer. On the 7th a funeral service was held at the Home, attended by Drs. Learned, Cary, and Pettee, Messrs. Curtis, Bennett, and Hess, Mmes. Cary, and Davis, Misses Barrows, Cozad, Howe, Adams, Hoyt, Stowes, besides the members of our Osaka Station. The remains were then cremated, and, after a public memorial service at the School, on the tenth, the ashes were interred at the Kasugano Cemetery, Kobe, on the plateau where the remains of the Atkinsons, Mrs. Curtis and children, Misses Talcott and Daniels, and Mrs. (Atkinson) McKay were placed. In our next issue we hope to have an appreciation of Miss Colby.

Rev. Wm. P. Lovett, husband of our former Miss Cora McCandlish, in November became executive secretary of the Detroit (Mich.) Citizens' League. The League has a stated attorney in its service. The *Detroit News* gives quite an account of Mr. Lovett. He graduated from Chicago Univ. in 1899, after giving special attention to civic subjects, both in the University, where E. W. Bemis and other specialists on municipal affairs were professors—and in the city as a newspaper reporter for Chicago dailies. His newspaper work has consisted of reporting, special correspondence, and editorial writing for the Davenport, Ia., *Republican*, *DesMoines News*, Rochester, N. Y., *Post Express*, and Grand Rapids, Mich., *Press*. For two years he was assistant editor and editorial writer of the University of Chicago Weekly. Having lived several years each in New York City, Rochester, Chicago, and several other cities, he has had opportunity to observe the problems and possibilities of various types of municipal government, including the commission and general manager forms.

Rev. Arthur W. Stanford and Mrs. Stanford visited Hakone and Atami during the holidays, walking from Yumoto to Hakone, and then over the Ten Province Pass to Atami, with Mt. Fuji, snow-capt, dominating the scene in one direction, and Oshima, the smoking volcanic island, and other sea-scapes, filling the vision in another. The traversing a route well over 3,000 feet high, no snow was encountered, and genial sunshine robbed the cold, whistling wind, straight off Mt. Fuji's snow, of its sting, or even discomfort, on the bare heights. The descent into Atami is sudden and steep, and there one is in a warm pocket, with over 3,000 plum trees in the *Baien*, or Park, in full bloom the last days of December, and the air laden with rich fragrance. Plum blossoms, pines, and bamboos are fre-

quent before Atami houses on New Year's. The hot, saline baths, furnisht from the famous intermittent geyser to the 40 hotels, are a luxury worth the entire journey thither. The geyser is rapidly ceasing to be the attraction it was, since the drain for baths has rendered its spouting very irregular, and reduced it to once or twice in 24 hours. The sea coast is beautiful, especially the Nishiki ga Ura, pictured in the Official Railway Guide.

By the *Shinyo Maru*, Dec. 28, arrived at Kobe Misses Grace Marion Breck, Jennie Marion Dudley, Alma M. Atzel, who proceeded next day by the *Kumano Maru* to Shanghai, *en route* for Peking. Miss Dudley, of West Salem, Wis., is a sister of Mrs. Lucius Porter, of our North China Mission, and expects to live with her sister at Tungchou, and teach the foreign children for a year and a half, when she plans to return to the U.S. She is a graduate of West Salem high school, 1910, and Beloit, '15, and taught one year in Sparta, Wis., high school. The other ladies have gone out as missionaries of our Board. Miss Atzel of Chicago, graduated from Chicago Polyclinic Hospital, '03, attended the Chicago Business College of the Chicago Visiting Nurses' Association for eight years, doing district and industrial nursing, and then spent two years in settlement work. She will join the staff of the Judson Smith Hospital, Taiku, Shansi, after studying Chinese. Miss Breck of Vineland, N. J., graduated there from high school, 1901, and from the State Normal School, '03, taught in public schools, Vineland, 1903—6, then at Peirce (business) School, Phila., 1907; she was secretary to the editor of *The Sunday School Times*, and assistant in the editorial dept. 1907—14, then stenografer in an insurance office Portland, Or., 1914—6. After study, she will work in our North China Mission.

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(SHINKŌ NO SUSUME)

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We take pleasure in announcing the publication of a new book, The Christian Belief, by Rev. Paul M. Kanamori. The "Sanko-Ryo, or Fundamental Truth of Christianity," written by him about thirty-five years ago, as is well known, has proved most useful and popular, and already over half a million copies of it have been issued. In point of extensive circulation it has scarcely any equal, not only among the religious books of the country, but even among the secular books. Mr. Kanamori often has been requested by his friends, to revise his "Sanko-Ryo," but instead of revising it, he wrote this new book, which deals essentially with the same subjects.

The book is divided into twelve chapters:

1st	chapter	One Living God.	7th	chapter	Salvation through the Cross.
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5th	„	Immortality of the Soul.	11th	„	Bible Reading.
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The book contains one hundred and eighty-seven pages, and has been published in two kinds of bindings. The better kind will be sold at twenty *sen* a copy, and the cheaper one at ten *sen* a copy. But for the cheaper kind, there will be a reduction of 10%, if fifty or more copies are ordered, and 20%, if three hundred or more copies are ordered. It seemed almost impossible to offer the public this book at so low a price, in view of the recent rise in the price of paper. But we have done our best, and offer these low prices. We hope this new book will be widely used as a means of evangelical campaign. The book is best fitted for the use of beginners in Christian faith. If they read it through once, they will, at least, get a comprehensive view of what the Christian religion is. Mr. Kanamori has his own peculiar way of expounding difficult subjects, in a most easy and popular manner. This is one of the reasons why all his books have taken so well with the public. About twelve years ago he wrote a book on "Thrift and Saving," named "Chokin-no-Susume," of which there have been sold over a quarter million copies.

This new book was placed on sale last August, and is available for fall work.

Yours sincerely,

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Michinari Suenobu, Chairman of Board of Directors.
Keinosuke Nishino, Manager.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XX.

This paper is publisht on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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